2: Radin E-5 (1908-1913) 1915
NP12 Winnebago NP12

Clans are likewise referred to by names indicative of respect. Thus, the Water-spirit is referred to as *hunge*, male members of the Bear clan as *haga*, and female members of the same clan as *warowiŋa*. It was claimed that these names were employed to avoid using the others. *Degoni* (meaning unknown, perhaps "lake-people") was also applied to the Bear; and *iconaŋke* (meaning unknown) to the Wolf.

Referring to the two village diagrams, we notice that according to Figure 1, four clans have their lodges definitely located—the Thunderbird, Warrior, Buffalo, and Bear; but that according to Figure 2 only two clans have definite location of lodges—the Thunderbird, and Bear. In addition there is, however, a special lodge for the men who have especially distinguished themselves in war, not necessarily to be identified with the members of the Warrior clan. The significance of the clan names has been discussed before.

The meaning of *iconaŋke* is unknown to-day, but it may be of interest as an example of the manner in which the name of a clan may possibly be reinterpreted that, when pressed for a meaning, *iconaŋke* was translated blue-back, which is a literal translation of *ico* and *naŋke*, but which unquestionably represents a folk etymology, for, according to Winnebago grammar, *blue-back* would have to be *naŋke ico*.

Legendary Grouping of Clans.

According to many clan legends, the clans originated in a definite order. As might be expected, this differs according to each clan, but the order of origin of the important ones seems to be constant. That is, practically all clan origin myths speak of the bird-clans as having originated first, and the Bear clan as having followed next. Yet even this did not hold true for all informants.

J., of the Bear clan, gave the following list:

Good Thunders (Thunderbird)
Bad Thunders (Warrior)
Eagle
Pigeon
Bear

6:Oestreich E-5 (ca. 1943) 1944
NP12 Winnebago NP12

where the majority of Indian workers live in a separate camp, and the camp itself is somewhat divided according to the different tribes located there.

However, the war will undoubtedly have its social affect when the Indian soliders return from an existence of strict discipline to the semi-nomadic life of the Winnebago group. Even the veterans present at this summer's cherry camp showed a sense of dissatisfaction and a feeling of estrangement from the society.

In brief summary of the general picture of cultural change; we have wide variations in attitude toward the cultural situation between the older and younger generations in a group representative of many Wisconsin Winnebago communities. In this group, cultural changed in intensity from complete cultural shift of Indian to white traits, to various stages of cultural transition and modification. Finally, there remain a considerable quantity of old Indian traits preserved intact.

From the observation of past and present cultural trends, it appears safe to predict the continuance of now recognized types of cultural change, but we must bear in mind possible future developments brought about by the present war.

As a final note it is important to remark that this study is far from complete, and is but a basis for future research.

The writer would like to thank her Winnebago friends, particularly Mr. John C. Decora of Wittenberg, Mr. Mitchell Redcloud of Merrillan, and Mr. Nat Long of Wausau, who made this article possible.